

President's Message

Shalom Aleichem,, members! We welcome you to this Fall 2015 gathering!

As of this year, B'nai welcomes the S.N. A. P. (a Utah Special Needs Program). They will use rooms of the SLC stake center that B'nai does not use, beginning around 7pm.

The sweet spirits of these people will fill the building, bringing an additional spiritual influence to our evening. Please offer them your smiles and your hellos . **Remember to park and enter from the north lot only from this time forward!**

Our speaker will be Prof. Brent Top, recently made Dean of Religious Studies. His talk will be interactive with the audience, so bring questions for him. Mike will be provided. He has a special message prepared just for B'nai Shalom.

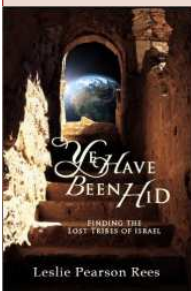
In our 48th year we celebrate B'nai's long life and dedication to the visions of our founders and first members in 1967—68: Harry Glick, Jerry Horowitz, Jerry Kidd, Sylvia Linford, the Molling family, Dan Rona. **We currently have over 900 members world-wide.** Our presidency and Board strive to continue to present speakers, entertainment in a family atmosphere for our membership. Please let us know your suggestions, your ideas, your criticisms. Our pleasure is your happiness.

I now welcome contributions from our members for this ejournal. Have a wonderful story to share? Let me know. Email me: marlenatanya@gmail.com with your inspirational stories!

This issue contains selected articles and stories I hope you will find relevant to your lives as Jews and Mormons.

Marlena Tanya Muchnick-Baker

News from our Seattle chapter:



This fall our gathering will feature author Leslie Pearson Rees, who will tell us about her recent publication "Ye Have Been Hid—Finding the Lost Tribes of Israel", published in 2011. She writes on the subject of the Lost Tribes of Israel. Her subject matter is connected to our 10th Article of Faith concerning the "literal gathering of Israel and the restoration of the Ten Tribes..."

Cellist Teah Akrish will entertain with her husband David accompanying on the guitar. We'll have a singalong to LDS hymns transliterated into Hebrew. Lots of tasty foods will be served, thanks to our generous members.

Our Seattle chapter is growing and gaining many members who are talented in music. We are looking for a dance teacher to lead us in Hebrew dances! Anyone interested in applying, please contact: president@bnaishalom.com.

See you all at the gatherings!! Shalom!



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Is not God good? Then you be good. If He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing. *Scriptural Teachings, Prophet Joseph Smith*

A Page From the History of "The Shofar"

From the September 1983 issue:

Notes From the Life of Alexander Neibaur (by C. Lynn Hayward)

The early history of the Church of Jesus Christ of Latter Day Saints is filled with stories of unusual interest. Its converts came from many lands and a wide variety of nationalities. One of the most picturesque of these was Alexander Neibaur, who is said to be the first Jew to embrace the gospel and who became a person of considerable importance in the last days of Nauvoo and the early colonization of the valley of the Great Salt lake.



Being a well educated individual, Alexander Neibaur made entries rather faithfully in a dairy, which has fortunately been preserved in the office of the Church Historian. Much of the spelling in this dairy is, to say the least, original and many things which some of us would have enjoyed knowing about were omitted. Nevertheless, it contains a wealth of material in sufficient detail to allow us a glimpse into the soul of a stalwart member of the Church and gives detail to allow us a glimpse into the soul of a stalwart member of the Church and gives us another stirring example of the trials to which the early pioneers were subjected. The following account is taken in the main from the information in the dairy, but it is also derived in part from a few other writings on Alexander Neibaur. The dairy itself covers only that period of his life from February 5, 1841, when he left England for American to February 2, 1862, several years after he had become established in Salt lake Valley, Utah.

Alexander Neibaur was born January 8, 1808, in Ehrenbriestein in Alsace-Lorraine, which was at that time a part of France. It is located near Coblentyz, Prussia. His father was Nathan Neibaur and his mother was Rebecca Peretz. His parents were of a high class of Hebrews, and his father was well educated as a physician and surgeon. His father, it is said, was a personal physician to the great Napoleon Bonaparte. Not only was Nathan a well trained physician for his day, but he was also said to be an accomplished Linguist.

It is apparently Nathan Neibaur's skill as a linguist, rather than as a physician, that made him of great value to Napoleon as a interpreter. Even after Mr. Neibaur's retirement, the great soldier sought his help and offered him great sums of money to act as a spy, but Nathan was apparently opposed to Napoleon's principles and refused to join him.

With his parental background, and the fact that he was born and reared near the French-German border, it is little wonder that Alexander Neibaur also became well versed in several languages. In addition to his understanding of Hebrew and English, his father had apparently tried to influence Alexander to enter the Hebrew ministry. He apparently had ambitions of his own and when he was seventeen he entered the University of Berlin to study dentistry. Before he was 20, he graduated from that institution. Little seems to have been recorded about his life over the next few years, but during this interval he embraced Christianity and moved to Preston, England, where he set up his dental practice and apparently made many friends.

The story of Alexander Neibaur's conversion to the LDS Church is told by Mrs. Gates in her account of his life. The first elder which included Heber C. Kimball, Willard Richards, Orson Hyde, and Joseph Fielding arrived at Preston about July 30, 1837.

The Neibaur's heard of the message of the new missionaries and Alexander was at once interested, since he claimed to have had a vision in which he saw the Book of Mormon through the spirit of God. According to the account of his conversion, he

- continued from page 2—Alexander Neibaur story

read the Book of Mormon through, without pause, and was at once convinced of its truthfulness. He wanted to join the new religion immediately, but was urged by the missionaries to wait until he had made a more complete investigation. His baptism finally took place on April 9, 1838, by Elder Isaac Hersell, but he was re-baptized, as was a common procedure in those days, on April 1, 1857, after he had emigrated to the Salt Lake Valley.

Alexander's wife Ellen did not embrace the gospel as readily as did her husband. She was, for a long time, unable to accept the Book of Mormon as anything but a beautiful story. Her conversion is said to have come about as a result of a remarkable dream in which she saw the face of Willard Richards in some small clouds, which were to her, symbols of the new faith, and she was baptized soon afterward and remained an enthusiastic member of the Church for the remainder of her life.

The story of Alexander Neibaur's journey to America begins with the first entry in his diary, dated February 5, 1841. On that day he left his home in Preston with his wife and three children, Joseph William (age 6), Margaret (age 5) and Isaac (age 2). The Neibaur's had lost another son, also named Isaac, who died after one year of life, and about a month prior to their departure from Preston. At the time of departure from England, Alexander's wife Ellen was well along with another child, which was to be born soon after their arrival in Nauvoo.

A Family History account by Alexander Neibaur

Born of Jewish parents and educated in the Law of Moses to become a Rabbi at 14 years of age, I chose the profession of a dentist. Went to the **University** of Berlin at 17 years of age. Began to travel on the continent of Europe as a dentist in 1830. Went to England. Established myself in Preston, Lancs. Got married to Ellen Breetiel, an estimable young woman. Heard the Latter-Day Saints preach on June 4, 1837. Embraced the truth in opposition to all my friends. Passed in consequence through hardships and trials, yet my trust was in the God of Abraham.

Emigrated in the first LDS company in the ship Sheffield by New Orleans to Nauvoo, Illinois. left the Liverpool harbor with my wife and three **children** February 7, 1841. In the fall of 1843 had the honor of instructing the Prophet Joseph Smith until he went to Carthage, in German and Hebrew, from which text he preached several times to large congregations. Was in the battle of Nauvoo. Was driven out by the mob in September 1846, stayed in Iowa that winter. In the summer of 1847 went to Winter Quarters.

In May 1848 started for the Rendezvous of the LDS at the Horn. Joined President Young's Camp to travel to Salt Lake City. Got there September 24. Got a city lot. Myself and my oldest son Joseph made adobes for a house. Lived in a tent until the May following with my wife and 7 small children. Passed through all the trials and difficulties with my brethren, thanking the Lord, his spirit has sustained me. On December 14, 1860, my wife fell asleep in the Lord. A faithful servant, leaving myself, 4 sons, and 7 daughters and numerous family of grandchildren.

I do not pen these lines, but for the gratification of my posterity, bearing to them and to all who may read these few lines my testimony that Joseph Smith was a prophet of the Lord. The things spoken on in the Bible and Book of Mormon and sealed with the blood of the martyr at Carthage jail, Illinois, are true. My prayer is that my posterity might work in the way of righteousness. amen. Got Elizabeth Kily sealed to me September 1, 1870 at the endowment House by George Cannon.

The Prophet Joseph Smith received revelation from the Lord that Doctrine and Covenants 133 was essentially the "Appendix" to the compilation, supplementing the Introduction—Section One. Some of the major themes presented by the Lord in this revelation are summarized in the 10th Article of Faith. In Section 133: The Saints are commanded to prepare for the Second Coming. All men are commanded to flee from Babylon, come to Zion and prepare for the great day of the Lord. Also many other messages to the Saints were given.

What is *Shemittah*? What is a Sabbatical Year?

In the 6th century BCE, the Assyrians conquered the Northern Kingdom of Israel and sent the majority of its population into exile. Those who were deported are historically known as *the Ten Lost Tribes*.

We are certain that before that point in time the Jubilee was regularly observed. We also know that, with the destruction of the Second Temple and the disbandment of the Sanhedrin (supreme rabbinical court), we ceased to mark the Jubilee year in any form. The periods about which there is a question are the remaining years between the exile of the Ten Tribes and the destruction of the First Temple, and the Second Temple Era.

As soon as the Jews settled in the Holy Land, they began to count and observe seven-year cycles. Every cycle would culminate in a Sabbatical year— known as **Shemittah**, or Shmitah: שְׁמִיטָה noun that translates literally: "to release." It refers to a remission of debts between Jews every seven years and follows the law in Deut 15:1-6. Also called a Sabbatical Year. Basics: absolution of loans, desisting from all field work, and the spiritual objective of all the above.

The year following the destruction of the second Holy Temple was the first year of a seven-year Sabbatical cycle. In the Jewish calendar, counting from Creation, this was the year 3829, 68–69 CE on the secular calendar. By counting sevens from then, we see that the next Shemittah year will be the year 5775 after Creation, which runs from Sept. 25, 2014, through Sept. 13, 2015. In other words, it has just passed.

According to biblical law, the land is to lie fallow every seventh year (Lev. 25:2); whatever grows on the land is designated as ownerless property, to which all enjoy equal rights with the owner. It is forbidden to trade with produce of this year, which, in its ownerless state, is also free of tithes. Another law which is to be practiced at the end of this seventh (*shemittah*) year involves the remissions of debts. Both these laws were part of an extensive program for preserving a balanced distribution of resources across society.

The Shemittah year has several dimensions. The type of debt that concerns the Torah is that incurred by the poor and insolvent. A farmer, for example, might need funds, seed, or supplies because of crop failure; or a city dweller might become impoverished because of unemployment. Loans to individuals in such circumstances were acts of charity rather than commercial ventures, and the forgiving of such loans was an extension of the charity. Some Mesopotamian kings proclaimed remissions of debt and release of debt servants, usually at the beginning of their reigns and, in some cases, again several years later. The act of remission was called *misharim* ("justice, equity") and the release of servants *andurarum* or *durarum*, related to Hebrew *deror*, "release," in Leviticus 25:10.

Similar proclamations were made by rulers in the Greek and Hellenistic worlds. The most famous of these was the *seisachtheia* ("shaking off of burdens") in which Solon, in sixth-century Athens, "canceled all debts for which land or liberty was the security... and so released the peasants from serfdom,

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The Shemittah Year ... Continued

restored their farms, and redeemed those who had been sold into slavery." These practices rectified extreme and dangerous disparities between social classes and ingratiated the new ruler with certain elements of the public.

This aspect of the Shemittah year is known as *shemittat karka*, "release of the land."

It is to be a time of refocus

In ancient Israeli agrarian culture, the Shemittah year proved to be a difficult challenge for the people's collective trust in the Creator, the One who bequeathed them the land of milk and honey. The nation collectively took a breather and focused on higher, more spiritual pursuits. Those who put their trust in God were richly rewarded:

I, God, will command My blessing for you in the sixth year, and it will yield produce for three years. And you will sow in the eighth year, while still eating from the old crops. Until the ninth year, until the arrival of its crop, you will eat the old crop! (Leviticus 25:21-22)

As well as giving the people an opportunity to put their faith in God and see it fulfilled, the year-long abstinence from farming also allowed them to collectively take a breather and focus on higher, more spiritual pursuits—as the people packed the synagogues and study halls. Even today, when the vast majority of Jews are not involved in the farming industry, the lessons of Shemittah are very germane. During this holy year we are expected to concentrate more on our spiritual mission in life, and a little less on our material pursuits. More on why we are needed, less on what we need. More on faith in God, less on faith in our own talents and wiles.

The remission applies only to debts owed by fellow Israelites, not those owed by foreigners. Similarly, the *misharum* edict of the Babylonian king Ammitsaduka canceled only the debts of Akkadians and Amorites in Babylon. The distinction between citizens and foreigners may be due to the fact that forgiving debts is an extraordinary sacrifice. Collecting debts is a legitimate right that members of society are willing to forgo only on behalf of those who have a special family-like claim on their generosity.

In practical terms, remission of debts aims to reestablish economic equilibrium within a society, and since foreigners are only temporary residents they are not members of that society. Indeed, since foreigners were normally present in a country for purposes of trade, goods or money given to them on credit were usually investments or advance payments on goods, not loans because of poverty.

The remission of debts and other provisions for the relief of debtors are part of the Torah's more extensive program for preserving a balanced distribution of resources across society. In Moses' exhortation to obey this *law of shemittah* (v. 4-6), he suggests that if Israel obeys God's laws, not only will it have no poor who need loans, but it will be so prosperous that other nations will turn to it for loans. This vision of economic utopian stands in strong contrast to the sad state of affairs described in Proverbs 22:7, in which "the rich dominate the poor, and the borrower is subservient to the lender."

Thanks to www.Jhom.com for portions of this article. Study Exodus 22:24; Leviticus 25:36-37; Psalms 37:26, 112:5; Deuteronomy 23:20-21, 24.

One of our members, Louise Silver, contributed this article:

As told by a lady born in Azerbaijan when the Soviets were in power.

She was a teacher, and many years ago she worked as the principal of the local school. She sometimes did translating, since she speaks 7 languages. Even though she had a good job and so did her father and other family members -- they were really suffering one winter.

Parenthetically I need to add, I cannot remember if they secretly believed in prayer or the existence of God -- But "the Heavens declare the glory of God" -- So some Soviets have become Believers without any guided instructions.] Well, that winter was extremely cold, and they had no heat in the house where several generations all lived and huddled together. Her father decided that since some of babies, the grandkids, were getting really sick, they would build a fire by burning some books. (All the other fuel was gone.) They took all their books on Marx and Lenin, and threw them in the fire.

That's the only good thing Lenin ever did for us," the father said. His daughter went to sleep feeling despair and anxiety. In the night she had a dream, though, which filled her with peace and hope -- even though she did not know how to interpret the dream. She dreamt of a soul-stirring choir singing the most heartfelt and melodious anthems, chorusing 'Hallelujah', and praising the Lord. They were in a large building with ROUND windows -- one she had never seen.

Not long after that she worked as a translator for the Hunstman Foundation. A team of workers used funding donated by Jon Huntsman, Sr., to come build a cement factory and cement homes for her and her neighbors. The Americans had promised the Soviet govt. that they would not teach religion -- and they kept their word. But when this teacher was in the home of the leaders from America, she borrowed some magazines and the scriptures -- AND TAUGHT HERSELF!

About a year and a half later she got baptized in a pool where they had to break the ice first....

Coming to visit Utah about four years later, she saw a large building with ROUND windows = the LDS temple in Salt Lake. When she repeated the details of her dream, the people there counted back to the year it happened. Yes, that year the politicians had opened up the channels to begin teaching gospel truths "behind the Iron Curtain". So the Tabernacle Choir had had a special singing session of thanksgiving and praise in the Salt Lake temple.

Prophetic messages from God are given more for comfort, than for guidance....

My pen is my harp and my lyre; my library is my garden and my orchard.

Judaḥ ha Levi

God requires no synagogue, except in the heart.

Hasidic saying

I Will Uphold Thee With The Right Hand Of My Righteousness (Isa. 41:10)

We are a covenant people. This term - covenant - is used throughout scripture, and often in context to the Lord performing miraculous works in behalf of His people in order to fulfill His covenant promises. For example, we have the following, as recorded by Nephi:

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever (2 Ne. 29.14).

God referred to Abraham as his "friend," and said of him:

For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him (Gen. 18:19).

Note the important qualifications the Lord attributed to Abraham's worthiness to become the "Father of the Covenant"; the Lord knew that Abraham would not only honor and keep the covenant promises that he had made, but that he would also most certainly teach his children to do likewise.

In fact, Abraham did confer his own characteristics of steady faith and commitment upon his birthright son, Isaac, who willingly complied with the sacrifice at Mount Moriah, and did not resist when his father laid him upon the altar (see Gen. 22:7-10). Furthermore, Isaac had his own personal encounter with the Lord, where he renewed the covenant that his father Abraham had made (see Gen. 26:1-6, 24-25).

Jacob, Isaac's birthright son, inherited the birthright promises of the priesthood through which the "Abrahamic" promises were to be fulfilled (see Abr. 2). His elder twin brother, Esau, had disregarded the covenant promises, and they meant little to him (see Gen. 26:34-35). But, Jacob, earned his rights not only as a direct descendant of Abraham and Isaac, but also by his diligence and faithfulness in seeking after righteousness. He saw "the gate of heaven," encountered the Lord, and following the pattern set for him, had his own personal experience of committing himself through covenant to God, and likewise received the covenant promises (see Gen. 28:11-17).

Jacob, like Abraham, adhered to the covenants that he had made with the Lord, and taught his children to do the same.

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I Will Uphold Thee... **Continued**

Some years after his initial encounter with the Lord at "the gate of heaven," Jacob met an angel who blessed him, and changed his name to Israel (see Gen.32:24-28). From that point on, "Israel" became the name of God's covenant family. According to the footnote for Gen. 32:28, the name "Israel" means "He persevered (with) God; it may also mean Let God prevail." The covenant represents a bond and a love so profound that it is difficult to fully comprehend.

Moses taught the following:

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye (Deut. 32:8-10).

What was the covenant given to Abraham, and how does that covenant pertain to us today? It is well for us to review the promises, and to ponder upon the question as to whether or not we, as did Abraham, Isaac and Jacob, are fulfilling the duty of teaching our children to walk in the covenant and to seek their own experience in renewing it personally with the Lord.

To Abraham the Lord said:

*My name is Jehovah, and I know the end from the beginning;
therefore my hand shall be over thee.
And I will make of thee a great nation,
and I will bless thee above measure,
and make thy name great among all nations,
and thou shalt be a blessing unto thy seed after thee,
that in their hands they shall bear this ministry and Priesthood unto all nations;
And I will bless them through thy name;
for as many as receive this Gospel shall be called after thy name,
and shall be accounted thy seed,
and shall rise up and bless thee, as their father;
And I will bless them that bless thee, and curse them that curse thee;
and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood),
for I give unto thee a promise that this right shall continue in thee,
and in thy seed after thee (that is to say, the literal seed, or the seed of the body)
shall all the families of the earth be blessed,
even with the blessings of the Gospel,
which are the blessings of salvation, even of life eternal (Abr. 2: 8-11).*

Then we have Isaiah assuring us of the covenantal promise in Chapter 41:

*But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.
Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof,
and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.
Fear thou not; for I am with thee: be not dismayed; for I am thy God: ...
I will strengthen thee; yea, I will help thee;
yea, I will uphold thee with the right hand of my righteousness.*

Joseph Smith's Receipt of the Plates and the Israelite Feast of Trumpets

By Lenet Hadley Read

Joseph Smith received the golden plates on the Israelite Day of Remembrance (or Rosh ha-Shanah). Biblical references and interpretation by Jewish sages through the centuries set this day as the day God would remember his covenants with Israel to bring them back from exile. Also called the Feast of Trumpets, this day features ritual trumpet blasts to signify the issuance of revelation and a call for Israel to gather for God's word of redemption. The day, which is set at the time of Israel's final agricultural harvest, also symbolizes the Lord's final harvest of souls. Furthermore, it initiates the completion of the Lord's time periods, the Days of Awe, and signifies the last time to prepare for final judgment and the Messianic Age. The coming forth of the Book of Mormon is literally fulfilling such prophecies of the day.

In addition to the Sabbath, six biblical holy days hold prominent importance in Israel as times of worship with prophetic implication. They began at God's command (Leviticus 23). The first three observances—Passover, the barley sheaf offering, the Feast of Weeks—coincide with Israel's first yearly harvest and hold prophetic witness of Christ's mortal ministry, in which his death, resurrection, and initial harvest of souls fulfilled, on the very days those festivals were observed.² The final three holy times—Feast of Trumpets, Day of Atonement, Feast of Tabernacles—fall at Israel's final harvest and also hold prophetic meaning for the Lord's work among his people) These last three worship times, taken together, are called Israel's High Holy Days" or Days of Awe.

The Feast of Trumpets signifies the time of Israel's final harvest; the Day of Remembrance of God's covenants with Israel; the announcement of revelation or truth; and preparation for God's holiest times, including the Messianic Age. These four purposes bear strong corollaries with the restoration of the gospel, beginning with the reception of the Book of Mormon. The Feast of Trumpets Signifies Israel's Final Harvest The Lord commanded Israel, "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets" (Leviticus 23:24). By setting the festival in the seventh month of the Judaic calendar, (usually falling in our September), the day, like other Israelite holy days God commanded, was timed to coincide with an agricultural harvest (Exodus 34:22), in this case the harvest of fruits and grapes.

According to Elder Bruce R. McConkie, the harvest which the High Holy Days celebrate is symbolic of Christ's final harvest of souls. In speaking of the symbolism of the final festival as a completed harvest, he states, "The fact that [The Feast of Tabernacles] celebrated the completion of the full harvest symbolizes the gospel reality that it is the mission of the house of Israel to gather all nations to Jehovah, a process that is now going forward, but will not be completed until that millennial day when 'the Lord shall be king over all the earth' and shall reign personally thereon."⁷ In other words, the Feast of Tabernacles is a "type" of Christ's Messianic reign after the completed harvest of souls (see also Zechariah 14:16).

The Journal of Book of Mormon Studies 2/2 (1993): 110–20.

Doug Tourney: The Pioneer in his Jewish Family, and a Lover of B'nai Shalom

By Daniel Baker

Doug Tourney was one of the most inspiring men we have ever met. He had no guile, no ego, just faith.

When a Gathering Invitation postcard mailed to him at a Utah address came back, we contacted him by email, and in the exchange, he said he was now in Seattle. So we told him we were starting a Seattle chapter. His email response was something like "Whoopeee, zipidy dog, zippidee happy day, we have B'nai Shalom here."

Allow us to tell you his story now. He was from a Jewish family of North Seattle. They had left Hungary under fear of indications of the Shoa starting. (He was glad to tell us that he had done his family history.)

He joined the Church while in the Army in Germany. When he got out of the Army, he worked for some months on the Seattle temple grounds, which he told about with expression of pleasure. Leaving that, he went to Utah. He attended B'nai gatherings for about two years. Some of you have met him there.

But then he developed ALS. After a few months, his family brought him back to Seattle. He was in an apartment tower near Seattle's Swedish hospital when I met him. He had a rotating set of full time caregivers.

Doug had such a sweet and positive unforgettable disposition. In spite of being incapacitated with a dead-end disease, on oxygen, and hardly being able communicate enough to be understood, he was totally happy and engaging. His caregivers were all impressed with his disposition and faith, and all were in support of it, in heavily non-LDS Seattle.

He eagerly told me how much he enjoyed B'nai Shalom in Salt Lake City and was joyful that he could plan to attend a gathering in Seattle.

One of his caregivers (nonmember) did bring him, in October 2013. They both enjoyed the talk, the food; the entire proceedings.

Doug Tourney at B'nai Shalom Seattle, October 2013 (caregiver on left)

Doug wanted to go to the temple for his birthday. He was definite that he was going to make that happen. Being at the temple was the only birthday present he wanted, and that: intensely. And he did make it happen! Fortunately one of his caregivers was LDS.

In sight of the temple and on arrival at the front, he had great glee. Inside, he might be the most incapacitated person who has attended the temple, but he was totally taken care of by the kind temple workers, and he was so very happy. When we came together outside, he was so joyful at having that spiritual experience, and expressed that with our friends.

Thumbs Up leaving the temple !

B'nai Shalom, Children of Peace, Org.

B'nai Shalom, Children of Peace, Org., is a tax-exempt entity under IRC §501(c)(3)

Mission Statement

Affiliation with B'nai Shalom is open to all members of The Church of Jesus Christ of Latter-day Saints and others interested in promoting the objectives of the organization, whether or not such persons are of Jewish ancestry.

We believe in the gathering of Israel and the fulfillment of ancient covenants as described in the Book of Mormon, 2 Nephi 29; that it is an ensign proclaiming the gospel of salvation.

Objectives of this organization shall be carried on within the framework of existing LDS programs, and are as follows:

- A. **To promote the faith, activity and spirituality of Jewish members, Mormons and other interested people who hold membership in the Church of Jesus Christ of Latter-day Saints.**
- B. **To encourage interest in genealogical work by members of the Church of Jewish ancestry, and to develop a program to assist with the resolution of problems of research peculiar to Jewish heritage through use of genealogical research and available Church programs and organizations.**
- C. **To promote assimilation and understanding of Jewish culture, traditions and attitudes between Mormons and Jews through media, educational outreach programs, firesides and other spiritual activities.**
- D. **To engage in other spiritually based activities appropriate to carrying out all objectives of the organization.**

Disclaimers:

This organization has no affiliation with the Church, does not represent the Church, receives no support from the Church, is not sanctioned by the Church in any way; therefore, its actions cannot be attributed to the Church.

No Officer, Director, or member shall proselytize or act in any way that may be construed as having the purpose of proselytizing of descendants of Abraham in the State of Israel.